M2197
Saturday, January 13, 1973 (Gurdjieff's birthday)
Westtown
Group IV
and
Sunday, January 14, 1973
Barn
Lunch

Westtown, Group IV

Mr. Nyland: I would like you to drink to Gurdjieff first. [Toast]

Of course, it's a special day. I'm glad there are so many people. I hope that there are many, many more people who have thought about Gurdjieff today. If they do, maybe they can think of him in gratitude. And maybe some might curse, feeling sorry that they ever heard anything about Gurdjieff and that whatever they heard was too disturbing.

I think it's very necessary that one is disturbed by Gurdjieff. It may be Gurdjieff, maybe other experiences also, of course, but Gurdjieff disturbs one in a very special way. The disturbance is not just breaking down certain things that are dear to you. It is a touching of that what is within you which then starts to shake a little. You're not quite sure. You are disturbed because that kind of certainty which you always believed in and where you rested much of your opinions on, is now a little bit assailed. And the advantage of Gurdjieff is that since that may be destroyed—or, as he would say, that you may have 'lost your appetite'—there is a different kind of food that is given so that then you can see if your appetite can be stilled in a different way.

There are many disturbing things in life, and many of such experiences leave you flat or empty. And you can say it's 'too bad' because it means that you have to do something by yourself, and you don't know really what to do when you are really hit in your stomach; but when there is a book, or a realization of a man whose photograph you might have seen, or an imaginary portrait that you have within yourself not having seen him but having heard about him; and particularly when you can see such a man in your mind as having given you something

to eat one has, then, towards that kind of an image ... or a definite reality as a picture and maybe the actuality of having seen him, something that has given you, at the time when you need it, the direction in which you should go, and it is therefore quite different from an experience when you do not know what to do and you're up against it.

That, you might say, is the advantage of Gurdjieff. But a terrible thing is that you can be very much disturbed, and I wonder how often you wish to be disturbed for the purpose of renewing the foundations of your life. I think at certain times you don't really want to shake and ... have it shaken up too much. I think it is a very definite wish on the part of practically everybody to look for different associations when there is something that threatens you; and when the foundation, then, on which you have been living is a little bit too much disturbed, you run for shelter in a different way ... and you run away from that what is like an earthquake sometimes, and of course logically wanting to keep your life intact, you try to protect it.

We do it many times when ... even when we Work. Because there are certain statements which cannot be immediately placed, and there are certain results at times which you don't like; and when the knowledge of yourself is growing and you see more and more how much honesty is required, you want to lose certain things that are of course in the way but you find out *also* how terribly difficult it is to part with them, and then the desire comes up every once in a while of wanting to continue to sleep. Even if you know about the possibility of being Awake and a state of Consciousness and Conscience, sometimes it is a little too much for you. And it does happen in Work that when you try and you discover things not always to your liking...

But, in the beginning you have strength to overcome a great many things. You start out with an enormous amount of curiosity and that, of course represents energy that can be utilized. But then it becomes a little bit more equalized within yourself and even, then, when you discover certain things are actually for particular properties of yourself, your mind is always ready by association to give a little different interpretation to them. So that you don't have to face everything that is indicated by the experience, but as I say you 'equalize' it a little so as to make it to look a little bit better behavior. It's quite all right that one does that; *provided* you must know that that kind of an experience will come up again and again, and that ultimately you will have to solve it.

Of course the fact that it does happen, is inherent in what you are. In that kind of a condition of what you have been in the past and what you have grown up to become, *always* is

something that you then ... I say it 'stares you in your face' because you cannot really avoid it; and although there may be a certain curiosity, it is not enough to lift the veil which separates you from the truth, and if you wished the truth with all your might, you run the risk that you will die in that kind of an attempt, and who is willing to die prematurely.

Of course the emphasis is different—that is, the acceptance one's life ... of one's life and the utilization of such a life to find out—and for that reason if you haven't found out enough, that you then hope you will live a little longer in order to have that kind of a chance ultimately of discovering the real truth for yourself within the period that has been assigned to you for your life on Earth. And if that kind of a wish can be maintained; if that desire within you never will starve and will become alive at any one time when you would wish it, you will have a motivation for wanting to continue to Work.

That is really the one thing that Gurdjieff wants to tell those people he tries to reach by means of his books, by means of his writing, by means of the legacy that he has left as Movements or music; in whichever way it might fit into a certain person in accordance with where his own accent of his Being happens to be placed either physically or emotionally or intellectually; and that then it is giving food for any one of such three centers so as to cover a great variety of different people and not to be subject to the possibility that different types are closed out from this kind of dogma.

I call it a 'dogma' simply because there is in the beginning a little bit of something that is put into words of a strict nature and should give you, in that kind of a language, a dogmatic feeling that either one is adhering to that what is the truth as prescribed in such a way, or, if you don't like it, it is not for you. And that one becomes dogmatic and sometimes maybe even fanatic about such ideas, is only based on the realization that if one follows what is a prescription, that there are certain results which become irrefutable and are helpful for anyone who wants to continue to think and to feel about his life.

I would say that is the advantage of Gurdjieff, that is the advantage of that book, that's the advantage of his life. As long as we know a little bit about it ... and maybe when you drank the Armagnac as a symbol to try to remember that such a Man has lived; maybe feeling a little pity for yourself that you didn't know him or that you should have lived a little earlier, but aside from that, the image which you create and which we symbolize in drinking Armagnac you might say as if it is meant for the 'welfare of all idiots,' that then in such a way the creation of that what is

then becoming more of a symbol as Armagnac *is* that kind of a symbol, when you drink it you think of Gurdjieff and what he stands for and for whichever reason he may have lived for you. That is, I would say, the trying to 'discover' on his birthday what is his value, what has he given you so far, and what do you expect.

And, do you live, still, in anticipation of discovery? Do you still have enough energy for an adventurous life; in trying to understand more and more about that what is essentiality in your life, and not being afraid of what you will discover even if you may lose your appetite. Because after all, you will lose your appetite when you die; and the fact that you have to face that and that death of course becomes a very important you might say even 'item' in one's life, is only to indicate that there is an end to all these kind of skirmishes of wanting to live superficially and not wanting to face certain issues, that really you will have to face it sometime.

Because who knows what you will meet after you die, and who can tell in what kind of a reincarnation you may have to return. And this applies to all of us: The question is, "Where is Gurdjieff now." Because, you see, it is sometimes quite important. Can he at the present time extend his hand, if he has one, to you? And can you feel his nearness at times, and can you live in accordance with his presence if he were there? There was a book published many years ago about Chicago, and the title was <u>If Christ Came to Chicago</u>, what would Jesus do. It's a book by Sheldon [note: should be Stead]. I remember reading it when I was quite young, and I think something like that can exist: What would Gurdjieff do if he at the present time entered into your life; what would Georges Ivanovitch do if he came to you as Gurdjieff.

It is important that you make up your mind about that on a day like today. Because it's either "Yes" or "No." Either you want to have an anniversary of his birth and utilize it hoping that there will be a year in which Gurdjieff can continue to speak every day maybe—I've said before—with a quotation; to set you straight or to start a day off on the basis of that kind of a reference to <u>All and Everything</u>, but this time crystallized in a little form; not so much the All and Everything, but very specifically something that has perhaps an appeal for that day and can give color to your day as you happen to live it.

But for the whole year, we are now basing it on a celebration. And it is not so much a celebration, it is an anniversary ... or it is a memory, or it is a recalling of that what already has happened in the past and you bring it together in a crystallized form today, and today is marked by Gurdjieff from beginning to end. There is still time. I do not know exactly the hour when he

died in Paris. I think it was in the afternoon. I do not recall so much that when he died, even at what time did we hear about it from here; although someone telephoned ... but whichever time it was of the day, the day is assigned to him. In the Russian sense it was the beginning of the year, because the thirteen days is the difference in the calendar between our calendar and the Russian. And that has, of course, a certain significance: How did he happen to be born on the first of his year to which he was born, you might say, as not … as a Russian or as someone living in the vicinity—Armenian, Greek parents, whatever it may be that was actually his … his inheritance from his family.

Is Gurdjieff starting a new year for us? Do we have that kind of reverence for him? Do you really think that he is worthwhile? Do you want to continue in what he tries to prescribe? I say 'try,' because Gurdjieff was always ... also not hundred percent perfect. Gurdjieff had his 'faults,' you might say because he was human, or that he could actually experience human emotions. It's interesting; you know, it is said of Jesus that he had emotions, and they base it on one little saying in the Bible that Jesus cried; so that he felt for certain things which perhaps affected him in a certain way and then he was not entirely satisfied by just glossing over it and accepting it, but that he actually was concerned about that what happened outside of him.

Gurdjieff is very much concerned by the outside world. Gurdjieff had a very fortunate ability to adapt himself to whatever conditions were; and at the same time there was in Gurdjieff a very definite sense of solidity which did not change, and regardless of the conditions which he had to live in and which he had to meet, there was always in him this tremendous strength of a man walking through the streets of New York or of Paris or wherever he was with his astrakhan cap; and just walking, stepping solidly, definitely and determinedly knowing where he was going, and going there without any further question; listening to a variety of people kindly and benevolently, and at the same time knowing what he had to continue to think and what to do. So that when he did come to America he had aims; and within three or four days he had settled the affairs of why he came, and then the rest of the time he could spend quite freely with different people who perhaps would like to see him and with whom he could talk, or give us the benefit of some Movements and working in that way with him ... or giving us the chance of meeting on an ordinary common ground, for instance in going to a Turkish bath and having that kind of experience with him.

And of course not only here in America but at the same time in France at the Prieuré it was

that kind of a daily life that he was leading, and with other people ... and allowing other people to try to understand the meaning of such a life. And also there, the bath was a very important experience. And the evening of Saturday: Always a kind of a large meal and the drinking of toasts and allowing certain people to be what they could be; and sometimes talking a little about what was important or engaging someone else in conversation which then became of benefit to us who were listening to it; and sometimes for us to be quite mad that he would continue for a long time in Russian with someone else of course who also needed maybe that kind of information, but we were excluded since of course most of us didn't know any Russian whatsoever. But at the same time there was in an exchange; even if you didn't know the language, a different kind of a language: As a man behaving in a language for ordinary life which we call 'Russian' but in a life that can be measured by an inner ability to be quite different; and it was that language we learned and we, then, started to respect him as a man seeing his strictness, at the same time his benevolence, the way he sometimes could look at you and you knew that he felt ... what he felt and expressed through his eyes; and such kindness that could be there and for which one of course did not have a particular answer, and many times even a little bit ashamed to be even in the presence of such a man and being allowed to be there, and not knowing how to take it.

And 'unforgetful' such moments became; particularly when he died and then that what we had hoped for maybe as an eternal life ... that Gurdjieff never would die, all of a sudden facing the fact that he wasn't there anymore on this Earth. And then having to live with his spiritual image; not being able to go to Paris and to ask the answer of a few questions or to come back, as it were, filled a little bit more in order to face life a little differently and being dependent, then, on him and his influence, for some time then living as if one is not living on Earth but a little bit walking on air and having received from that person, or from an atmosphere, something that was of lasting influence, and that could still be recalled at times when conditions were a little difficult for any one person to meet them, the thought of Gurdjieff was then quite beneficial.

I wish I could talk about such things more, perhaps in detail so that you get a picture of such a man. And of course my knowledge is also quite limited ... but, you see, I can express it only: Really, he was a real Man. He knew, he did, he kept busy, he was active in many ways and he was fair. When I say he had his faults, it is mostly because that what he would be doing we couldn't understand very well, and our opinions were sometimes a little contrary. And

sometimes when he made a statement one had, every once in a while the audacity of saying "But Mr. Gurdjieff, you don't know; because you generalize about one little item and there are so many other items that could contradict that kind of experience."

I do remember little conversations of that kind, and it was always the question: "When it happens once it can happen again, and therefore I have a right to generalize." You see, it may apply to one person but for that one person it was important, and so our wisdom was kind of hit because we could not place such a statement. And then of course one assumes with a certain Hasnamussian attitude that that was not scientific at all and that Gurdjieff really should go to school a little bit and find out what really was the meaning of psychology. And of course I say we had, every once in a while, such conceited ideas within oneself; until something was broken within—that is, something that took place within oneself—and then it seemed as if that what he had been trying to tell became clear. And then, from that time on Gurdjieff occupied a different kind of a place: One could try to accept him even if you could not understand, exactly, his behavior.

What was that time and what was that place—and where and how ... how did it happen—*this* is the question that one asks of oneself when one wants to learn how to Work on oneself. Because in the beginning there is curiosity and certain desires, there is a cry in the darkness and one wishes light. One has many problems in one's life, and you want to grow because you feel that maybe in the direction of Work on yourself you may find a solution. You are quite definitely at times puzzled by your own experiences, not knowing how to place them or to do with them. And then hoping and having tried maybe different directions of different, let's call them 'religions' or 'philosophies' in which you had originally, when you started, the feeling that it might give you something worthwhile; and continuing to search in that direction, that then maybe you came to a conclusion that it was not everything that it was cracked up to be in the beginning, and then you felt disappointed and even cheated. And many times with such an attitude you come to Gurdjieff and you read <u>All and Everything</u> and you read about <u>Remarkable Men</u> and you stand ... start to stand in admiration for that what perhaps is written; queer and strange as it may be, but something in there starts to touch you in such a way that you say it is unusual because it opens vistas for me that I never really have dreamt about.

And of course it is logical that when I Work that I must know what I am, and that it is a very difficult task to find out what I am with my mind. Because my mind is constantly

influenced by associations of the past, and how can I live in the present when I want to know what I am *now*; not what I have been but what I am *now*, really; and then, in that case I don't want to be reminded of what I *have* been, so how can I now Work on myself when I have to use material of the past in order to describe me and when I want to describe myself as I am now. Because this is the way I have to Work with myself at the present time: How can I gain that kind of a knowledge about what I am in reality at the moment when I Work. Not what I have been yesterday and not what I hope to be tomorrow, but what I am at the present time when I now, under that kind of a scrutiny want to get facts about myself which I would call 'truthful.' And, you see, in that way when one considers All and Everything as a description of the human race in many different historical facts ... and places oneself at the bottom of the page and looking up to the page again and scanning through it and trying to read, in between, what perhaps may be the meaning of a language for oneself, that in the language as written in All and Everything that something is still hidden which must appeal to you, trying to search out what it really is that then can be of help to yourself.

Then a very simple statement comes: Unless you Work on yourself, you will not know. And before that, you see, you have learned to gather knowledge because that seems the way to learn; and of course you apply the same thing to trying to learn about yourself, and when you read you put, of course, such facts as you read about into your mind ... and unless there is an indication that you have to do something with it, your mind is going to be filled and very soon there is no more room to put everything in it, and still your thirst is not satisfied. Because something seems as if you are reading that there must be a solution around the corner, and the corner never comes and there is no solution when there is just an accumulation of certain facts only.

That is the difficulty with Gurdjieff. You see, when you were with him, he would tell you something in his way using—in English or in French or in his German—very simple root-language words, not connecting them as sentences, not sometimes even as beautifully as the long sentences in All and Everything. Because to some extent that was written in Russian and then translated, and what ... Gurdjieff did not write it in English or in French, but he did know about it and of course agreed that whatever that translation was, thank God that it was in conformity with what he had said in Russian, sometimes in Armenian. But you see the difficulty there is all the time: That when you read it and you want to take out of it what is a prescription, that has to be

accompanied by a little bit Work of yourself in preparation so that then, in that preparation you get freedom from your prejudice.

It is so difficult when one has already learned a great many things. They are in the way because they used ... are used as substitute to increase, so-called, your 'knowledge'; and to shed a little different kind of light on what Gurdjieff is saying in accordance with what you already have experienced, I say it's 'in the way' because it will prevent you from seeing actually what is there. What you want to know is not, particularly, further opinions with which you are familiar. What you wish is something entirely different. If you understand it right, you do not wish to continue with subjectivity in any form whatsoever. You wish an Objective value of what is your existence, and that kind of information is not given by ... not given in a book, and you do not acquire it by means of reading. You do not get it by listening to other people. You do not find it unless something takes place in you which is entirely different from the gathering of knowledge with which you are familiar. It means I have to do something with that kind of a word collection. I have to see what that prescription really means; because unless, you might say I 'take it apart and put it together again,' I will not have something that is helpful to me *if* I understand Objectivity as the next step when I leave the subjective world. And, *why* should one be interested in that kind of a phenomenon. I call it still as a 'phenomenon' because my thoughts and feelings about it all the time will continue to be expressed in ordinary words, or in feelings or including even intuitions, and I do not as yet touch what is the real meaning of my commitment.

About this one has sometimes different ideas ... and it is determined for each person in a different way, because it is a question of his own Being. What is he in reality, and where is the means of finding out "What is my Being." What is that what is my aliveness. To start with, *what* is it that I call my life within myself—where do I find it—and then, of course, I reason about that. Because I find it in the tips of my fingers or my toes, or in my ear or in my brain or in my heart. All of that are live cells and life is in all of them, and when you add them all together and you divide them by the number of cells of the body, then I know that that represents one cell which contains, if you wish, all my life. By imagination it could be accomplished in the form of a thought or in something that I call 'intuitive' feeling which, when it is deepened is like an emotional state taking over the totality of my existence and finally culminating in the realization of life existing, and *that* one calls one's 'Magnetic Center.'

It is quite lovely when one comes to a conclusion that here is a chance of understanding one's life by going first to the simplicity of it as life itself and trying, then, at that time not to pay attention to the form in which it happens to be. Such freedom it gives a Man, to see that his life is free from the form at certain times: First in imagination; at one's death, of course, because the form will stay here; but during one's lifetime the wish to strive for that kind of separation.

And so, one creates an 'I' as a symbol representing life of oneself to the best of one's knowledge, as if one is looking for the prince who will finally set free the princess of one's inner life. It is that kind of a cry that sometimes comes from one in wishing to be understood, in wanting to find out what it is really that makes the person alive; and not knowing then which way to go, he knows that he exists.

What is it that one has as an experience in the presence of something that is ultimately beautiful, that cannot even be described by words, even including that what takes place in Mother Nature as scenery. Or that what we really experience when there is something present to one which is not to be understood at all and cannot be put into any words, and at the same time leaves you completely you might say 'breathless,' what is really then touched in one. And you can say of course that one has to be sensitive to that, and fortunate for those who are sensitive. And it's quite right—when you wish to understand Gurdjieff you have to be sensitive, you have to become emotionally involved in that. Because that is the desire for your life, it is not to be reasoned out by means of your mind. You can say for a thousand times that your mind knows that life must exist; but as long as you don't feel it, it won't help you at all, it will only give you satisfaction in your mind for the clarity of a brain, but it will not enable you to become a Man.

A Man must be made up primarily of his feeling and his emotions in which he, then, can include different forms of life now existing. He may have ... might have imagination of other lives existing; like when one thinks about recurrence and reincarnation and karma and all the different laws of the universe and the different levels of Being when one proceeds from one to the other, ultimately reaching that what is Absoluteness as where His Endlessness is living. But, of course, such things one uses again and again as little symbols in a fairy play. Because they belong to a children's imagination, they do not belong anymore to a Man who is growing up and wishes to become Conscious and Conscientious to start with, and his Will not allow such little bit of fairy tales to remain until they, like dreams, have become truthful for him.

That is the wish for experience; so that then in that experience there is no further question

about anything happening, but that it is a sure fact on which you then can base certain conclusions. And from such conclusions you can continue to Work more and better, hoping for more understanding and wisdom in the next step and the next step; and whatever level you will wish to reach, that then from such higher levels you can look back and you see: "I was there six months ago, one year ago, and I was floundering because I didn't know; and at the present time I know a little bit more about myself." And together with that kind of information you gather, also, a great deal more of what you were in the past, and the realization of now knowing a little bit more of what you have become as a result of Working on yourself. And this kind of Work means I am not afraid of the truth because I want to find out, once and for all and then forever, that what I accept—and can continue to accept—in the pursuance of an aim and in the continuation of my life on Earth.

That is really what I wish to understand, as far as Objectivity is concerned. Because in my subjective mind and feeling I'm not really so sure that what I do know or what I even feel is reliable enough to build anything on, and I wish to build. I've said many times, one becomes an architect when you are in touch with Gurdjieff. Because, Gurdjieff was. If you take All and Everything, it is an architectural thought and feeling, and concepts and thought forms, and ideas and symbolism, and practical application of that what is practical for this Earth ... for this life on Earth, and at the same time a background which gives you a perspective of universality and cosmological knowledge.

You see, you must look at this man as wanting to give something to humanity. You must see his life as being dedicated; a life that first, in gathering such knowledge about which we know a little bit because of the Remarkable Men stories, telling more or less what happened during twenty years of his gathering of information and going from one place to another; and finding this and you might say 'making notes' or 'writing it up' and then trying to digest it and putting it in certain forms of words—or in the application, or having a school or something of a gathering in St. Petersburg and in Moscow—until there is a chance that he ... you might say he has to give it up. Why the French, the ... why the Russian Revolution came and why he had to move and finally was down in Southern Russia and then had to go to Turkey and the Caucasus and all of that, it belongs to a story of his life in which he kept on holding onto that what he had found, and putting it more and more into a form which then could be utilized for the Man of the western world.

And, why did he want to do it. I have such a knowledge, you might say, about Gurdjieff in that way; that the man did not need it anymore; that he was already, at the time when he came here to America in '24 that he was already a Man in the full sense of the word and I would say completely harmonious, and that that what he wanted to present to us or to others or had been doing that in Paris for a little ... or the first years of the Prieuré before his accident, that all of that was simply a necessity, compelled within himself, that he had to do something in order to pay for his existence. Or perhaps that that way his karma could be fulfilled, I say again, 'once and for all' so that he needn't come back anymore, that after he died he had fulfilled his task and he was finished as far as the Earth is concerned.

And that is why I said in the beginning, "Where is Gurdjieff, and how can we at the present time have him within one." And, what is the truth about having Gurdjieff within yourself if you cannot even verify that that is Gurdjieff. You can verify when you Work, because that is exactly the result of Working on yourself.

All right, Bill.

side 2 And so, you see, on a day like this, remembering Gurdjieff—remembering the day he was born, remembering that that meant a life ahead of him in which he then gathered such information and presented it in the form of a book or presented it in the form of his life, in his behavior, in whatever way it is now that we remember him—that then he paid for his own existence. And being 'compelled,' I say, to have to do that, that even when the avenue of the Prieuré was closed because of the accident, that then he had to find different ways and used simply the method of writing... But not as an author but first, you might say, as a story teller; and then as a person recalling events and—as I said last time, rereading the book for the second time—coming to the preparation for Work; and the third time in all honesty to be sincere about the wish for applying it in one's life. You might say Gurdjieff did this before he wrote. He did it already when he started out on his journey from Russia, coming back through this particular road that he had to take; stopping in Constantinople and in Dresden in Germany for a little while, to Paris, then going to London, coming back again, finally finding a place suitable for the fulfillment of that kind of an aim—a school for the establishment of the doctrine of how to become a Harmonious Man—and then something happened with his karma, and he was prevented from doing it that way.

I think it was a terrible thing for him as experience. And I say that because I know that in

his writing he had the same kind of experience, at a certain time, of the impossibility of, even with writing to accomplish what he set out to do as his aim how to reach people in such a way that they could understand, again I say, once and for all what was meant by their life and by their bondage, and how to obtain freedom.

You see, later on it was also, when he talks about "I Am"—this happens to be in the Third Series—when there is a confession of that kind, a kind of a doubt, doubting himself, not knowing what to do with what he had written; and seeing then what that as writing had created as a result and coming to a conclusion that it was not right, that it was not written in the right way and that what really what was necessary is to start all over again and to write it in a different way. But this time having learned by the practice of writing and then knowing what, there came an edition of All and Everything, it was not the same as the very beginning. I have said several times there are really four versions of it, but in any event the last—the fourth one—*that* was considered suitable for printing by Gurdjieff, and at the last moment, almost, of his life—or the existence of it on this Earth—he saw the proofs and he saw that that what then had been in his mind would actually take the form of a book in three books or in three, you might say, 'sections.' Whatever the arrangement was and whatever is the sequence of the different chapters and whatever is the meaning of the different so-called 'voyages' of descending to the Earth or the changes that have taken place from the beginning, in elucidating a little more ... and in the last edition to adding a little which was never in a previous edition. I call them 'editions,' because they were gradually changing that what he started to dictate when he was still sick just after his accident; until the final word was to be printed and sent to the printer here to be published.

And then, was his life finished? Was he actually through with what he should have done? And it is not true, of course. He continued to live. Did he actually want to continue? Did he feel that he still had to do certain things so that not even the publication of the First Series and the Second Series and whatever there was available of the Third, it was perhaps not enough. Because Gurdjieff had to become more of a Man, in the eyes of a few people, by being open to questions and benevolently wishing to answer. Because as I say, I think it was for his life a necessity to be able to say farewell to the Earth after having tasted all possibilities which he then at that time should settle, for which he then need not return any longer.

And so, what are we to do. Where is Gurdjieff, now, in our life. I say it is 'our Work' that produces him. But it produces Gurdjieff, not Georges Ivanovitch. It produces Christ, not Jesus.

It produces Work as a prescription, not Gurdjieff as a living person. That is why it is necessary that, with all the love and admiration and respect one could have for a man like that who became a channel through which information of an esoteric kind reaches us, that then we could even say, "Without Gurdjieff now, we have to find what is the truth about oneself." The indications are given; and life is there in whatever is written in that book, and all I now have to do is to make contact with my own life to see the similarity in that what is described as life in the book itself; and not considering that as something like the Bible as a holy script, but although it is scripture it has the possibility of being understood by little people like myself: Simply not being as yet holy or sacred or not knowing what it is to be without sin, and still being human enough to have to make mistakes.

But with it all together, such a desire to wish to understand and to live towards an aim, trying to define it sometimes as the fusion with God or the understanding of all the laws of the Cosmos; and sometimes in esotericism wanting to have that kind of a feeling of Oneness within oneself symbolizing, then, what it ought to be and by experience hoping that that is an indication of how it will be in the future at the end of all things in endlessness, that that is given by Gurdjieff so that even on an anniversary of his birthday we think of him not as a man. He was, and we leave him alone. That was his life and that was his privacy, that what he gave can become our life because it was not his life. He gave it as being alive; it did not belong to him, but he was a messenger through which and through whom it reached us. And the gratitude that one can have by disclosing, on the part of himself, that what were secrets and opening that kind of a secret doctrine for one and giving then the chance of being even misunderstood, that it was left to each person coming in contact with these ideas to judge for themselves what is the value of the Gurdjieffian philosophy within one's own life.

And that's exactly where one starts to Work. Because when you once have made up your mind that you want to find out what is the value of life for you in *this* world ... and having tasted many things from different people who have made attempts, you might say, of a similar nature and not knowing, really, what was meant by Christianity or by Mohammedanism or by Buddhism or by Tibetanism. 'Not knowing' because we were not living then, and the interpretations at the present time, although they may have existed in some form or other, are not exactly described now in the way when there is no possible dispute between such opinions. The difficulty is always with such ideas, that when they are in contact with the interpretations of

Hasnamussian tendencies, that then there is a chance that it will be misquoted and misunderstood, and that the only way of conveying ideas is by living. And in living, there is a communication entirely different from what is written in a book; it is that communication by means of becoming what one could become, and then influencing the next generation.

That, I think, is the value of Gurdjieff. When he left, he left All and Everything to us. He simply left, and no one knows where he is. Sometimes I wish I would know for myself. Sometimes I have a feeling that I do know, and when that happens I become very quiet; because then I say "If I know where he is I can go to him" or "If I know where he is maybe he knows where I am," and if that's the case I can ask him: "Why don't you come down to me." And of course it is preposterous because I don't deserve that... But, I say "But, thank you." Even if you don't hear me, I want to say "Thank you"; because I have something quite different, it is not preposterous to say that, ultimately, "I don't need you, but I do need what you have been telling us, because that is the kind of knowledge which will not make me thirst anymore."

When I wish to apply it then in my life I will gain the wisdom of self-knowledge; and from such self-knowledge I will discover my own Self, and when I see my Self in reality I have a chance to see God. And ultimately that kind of Endlessness, talking about it ad infinitum and wishing it to become a reality and a constancy of a wish ... which is *not* constant at the present time, but a desire which can be compelling. Because it can come back again and again and again in any kind of an attempt of wishing to Work on oneself at certain times within one's life; at other times as if it is even outside of one's life, but nevertheless existing as not tangible but as a concrete idea towards which one also strives; constantly making that kind of an unreality a reality for oneself even, you might say, in 'concrete' forms. Because there is, then, a statement that one makes about oneself and you would ... you use words which are familiar, we say simply "I Am," and that comprises the totality of the doctrine of Gurdjieff.

You see, this "I"—the possibility of an Objective world, the wish to strive towards that by simply saying it as "I"—at such a time, as you know, we use it in connection with breathing, since breathing means for an ordinary Man the possibility of the utilization of food and bringing it up to a higher scale of development. So that the breath is like the second food, entering at the proper place and at the proper time, helps in the digesting of that what has been given as food originally in a physical sense for a Man, helps even the formation of an intellectual and emotional potentiality of a ... of a body helping to give him sex energy for the procreation and

ultimately, with more understanding, to be used for a real creation of an art kind ... of a kind of art of wishing an 'I' to exist in order, then, to be helped by that 'I' benevolently and kindly but also strictly.

And one says, then—connecting it now with an inhalation of air—the next step after the air has been inhaled and, you might say is 'ready' to be exhaled, at that moment I get hold of it and I say, "I don't let you go until you have blessed me." And in the end, then, when I inhale and I cannot do any more, all I say is "I." It is a form of dedication. It is linked up with a life-giving force of air ... but at the end of that I want to have a definite result that will get me further; and in that way I say when I say "I" then I hope that the impressions I receive as a third form of food could be made Conscious, then they will help me to reach a step which I want to mount and deliver myself from that what is this Earth.

And so, I exhale because I want to get rid of certain things which are useless—which have been you might say 'exhausted,' which have been extracted—I want to keep what is still there. We have said that sometimes: What is still in the air as a noble gas—'noble' because it has the nobility of aristocracy of the "I"—and it stays within me to be digested at the proper time; and that what I now call my 'personality' is gradually changing, on account of different efforts I make, into a real Individuality, that then in the exhalation process you might say I 'come back' again to Earth. Because I know that I cannot live in Heaven—not as yet. I cannot, even by the expressing of the word "I," reach Heaven and continue to live. I have to use common sense, that in order to continue to live I have to exhale in order to inhale again. That is the rhythm which has been placed on me by Mother Nature, and *that* is the condition for the continuation of my life. I cannot live without breathing. I can live for quite some time without solid or liquid food, and maybe I cannot live without impressions... Although impressions as they are given at the present time are really of a lower scale—all they do is to give me food for five sense organs—and if I don't want them anymore I may become just a living kind of a creature with only breathing ... nothing else but a lung; and at the same time there is aliveness, and it is in that form of breathing that I consider such aliveness to be of value to me, because, as long as I *can* breathe I know that I'm alive.

And then at the end of that exhalation you might say I 'remember' where I am. I have been, you might say, for one moment way up in the sky as if I had wings. I have made a contact with that what there was higher: an Objective world; not understanding it, but wishing it and

knowing that it could exist also for me ... because that belief I must have, and now I exhale and I say at the end, "I Am," and with that—a vibration in my chest—a realization of the existence of my heart, my solar plexus functioning in feelings with a wish to deepen them. But quite definitely with that "Am"ness I insist on the realization of having my feet firmly planted on this ground of Earth; and taking care that I will not forget it even when I march away from where I am. Even when I push the Earth away, with each step that what is still the point of gravity of me as represented by my body will keep me to this Earth and keep me, you might say, 'sane.'

I will not lose myself in fanaticism regarding the possibility of the extension of 'I', until I'm entitled to receive that by reducing the "Am"ness of myself; in that way losing what I now am on Earth ... and gradually wishing to eliminate it altogether if I want freedom; that then that what is bound I leave bound to the Earth, and I escape by means of wings using the Kesdjanian body for that kind of vehicle or conveyance, or using that what is a new kind of a sense organ which I call ... which I create ... which I feed by means of Helkdonis and Abrustdonis.

That, after all, is the teaching of Gurdjieff. Consider that what is non-existent as a potentiality existing. Consider the possibility of understanding what kind of food should be used for that purpose of the development ultimately of one's Soul and, as an intermediate step, of what is Kesdjanian. Live more and more, in the thoughts and feelings, in that kind of a world, and reduce your world on this Earth to a minimum in simplicity; without violating the necessity of payment but gradually understanding that if only that point of gravity can be changed first to the Kesdjanian and emotional body, that then ultimately there will be the chance of attaching it to something that belongs already to the Soul in its immaturity ... and yet not yet developed, but having sufficiently you might say lived in the possibility of becoming alive.

This kind of concept—that that what is Soul is still within oneself, not at all born but wishing to be born, telling already by little movements here and there that it has life and that that life cries for becoming born out of the conception of certain thoughts and feelings—when that 'takes place,' I say, *there* is the moment in which Gurdjieff becomes for oneself the reality for wishing, then, to become for ... what oneself wishes to be. It is the time when one then says, "I am convinced, and now I am dedicated."

I hope that in this kind of a year ahead of us in this year of Gurdjieff... In this year of 1973 his birthday would be a hundred and one. 101: You see, it is symmetrical: The '1' at the beginning is "I," the '1' at the end is "Am," the '0' between is my emptiness. I wish this year, as

a result of Gurdjieff living on this Earth and as a result of having come in contact with these ideas in some way or other, that they become more and more a part of one. And when they are growing within and are being fed by Work on oneself in accordance with what we understand Work to mean and what it ought to be—the simplicity of the creation of 'I', the functioning of 'I' in then Observing, seeing, noticing with Impartiality, creating a possibility of the accumulation of facts of my life in a form in which it happens to be, but nevertheless *my* life. Because that is what is really the determining factor: The realization of that life within myself creates a realization of my Being; and having been experiencing that for a certain length of time, I become acquainted with that kind of a simple language of expressing itself wishing for freedom.

When that takes place—that there is something that ought to be set free—that is my commitment to Gurdjieff. Because then I understand that if it takes place in me—being created, you might say, by the attempts of Gurdjieff of remaining a channel through which esoteric knowledge has flowed towards me, and being exposed to it and fortunately being affected because there is a sensitivity within myself that wishes that kind of answer hoping, finally, to reach the solution of my life, and the interpretation at first and afterwards the *real* understanding of the aim and the purpose of my life on Earth—that then, in wishing to adopt that and taking what is given as prescription as that what should be fulfilled by me, I take upon myself a responsibility to wish to Work.

But I want to Work as well as I can and as efficiently as I can, and understanding the reason for Work as clearly as I can. Because I don't want to waste time. I want to say to my life "You can live your life," but the different moments of my life become important even when I look at the seconds and minutes that I have to live in unconsciousness. Of course, it takes place gradually. It is not there in the beginning. It cannot be; because the unconsciousness has requirements of a different kind, and for the time being I take it for whatever it is ... and still, in the background I know; because I do keep on inhaling, and even if I don't say "I," sometimes I know that when the inhalation changes over into the exhalation, there is a threshold. It is a change of direction. I take in, then I give out. This is the function of that kind of a pump, that kind of a sinus curve which I describe: A maximum going back to that what is, below, alive; again up, again down; a rate of vibration indicating the level or the tonality of my Being.

Whichever way one looks at this, whichever way one sees it constantly in daily life or in the way one lives and meets conditions and repeats again and again, in that kind of a rhythm, this

kind of a law which becomes expressed in the phenomenal world and can be used for oneself in that kind of an understanding if one wants to compare it to an Octave or some kind of a scale of harmony; all the time remembering that what is the ultimate aim: That is, fusion with God; living as if one is in Infinity; non-existing as if one, in the presence of the Lord also becomes Omnipresent to Him; and taking away from Him that what is His wisdom and substituting for it Omniscience, then the creation within a Man of his Will, which, if he understands then his own cosmology, becomes Omnipotence.

You see, life can be very beautiful when you look at Gurdjieff and you see that as example. And you say "Such a man, how marvelous he has lived," and then one says "For whom." And again one says "Where are you, Gurdjieff," and you ask, "Do you see me?" And you say to him, "But I can see what you are and were, and now I wish it to become more reality," and his answer is "Work." "Just Work." Just keep on Working. The end may be bitter, but when the end is no end anymore it is endless and then the bitterness is gone from your life, your wish to live becomes Infinity. That what is then one's wish is the Will for the maintenance of the Lord God's glory in Heaven as well as on Earth as well as everywhere in the universe, and all things that can be experienced are added to one when one seeks the wisdom of Heaven and His Endlessness living in the Sun Absolute.

If Gurdjieff can only teach us. If Gurdjieff can be in your life every day a little. If at times you can have a little reading of that what is of value, I say, more or less as a scripture, as a holy something that constantly will give you more life the more you are associated with it; becoming part of you, gradually penetrating, finally fusing, finally being digested, finally one becomes that what one eats.

And again, we drink to Gurdjieff. [Toast]

Sunday lunch

Mr. Nyland: So, here we are again—Sunday lunch. It's always an important consideration, I think. I talk about it many times: Because you have a chance, still, for this afternoon if you have not made many attempts during yesterday or this morning. There is a time to consider it, and this is simply to remind you that that time is there. And it is only a short period—four hours—what can you do with four hours. What can you recall of last night. What do you know now about Gurdjieff. Was it any inspiration if you this morning happened to think about last night and

Gurdjieff and what we talked about, and what could be the reason for you to be, now, interested? Even if you have not shown sufficient interest this morning, is there a wish on your part to change it ... and even if now you have that wish, can you visualize yourself having that wish during this afternoon, and can you make a plan of utilizing it then as a wish?

Which, of course, must be based on that what you consider yourself to be, and you must never forget what is the motivation for a wish to Work. It is a disagreement with one's unconscious state. It is a state of sleep in which that dream comes sometimes more convincing in the form of a nightmare. But a dream is already sufficient to disturb your sleep in a certain way—*not* to just go on, mechanically, as sleep—and this afternoon you will be unconscious and you will be asleep, what can you put in the way to poke you in your ribs so that then you are reminded. You work with people, you can make it a point for yourself that at certain times you look at someone else with a wish to be reminded. It's not dependent on the other person, that's their affair. Maybe you hope they could be Conscious, maybe they could in their behavior indicate that they make an attempt. It's all to the good, but the real reason why you wish to Work is the consideration of what you are as a Being as I say 'unconsciously,' now, living on a certain level of being asleep, and the realization that you are. Particularly when you look back and you remember what you have done—that is, that what was an activity—that at that time you were not really present to it but it happened to be mechanical; which, of course, all the time happens in your talk, in the way you work, in the way you handle a tool, in the way you happen to talk to other people; in whatever kind of activity you have been, you look back: "Five minutes ago I was doing that, where was I then, was there anything, I say, 'present' to me." Do I actually wish to have anything present. Do I wish that kind of an 'I' to be with me, do I wish to create it; and if I didn't have it five minutes ago, what is the matter with *now* when I happen to think about it, and then change that kind of a thought into the reality of that wish connected with Consciousness.

Always the motivation. What am I now. In a sleeping state, do I have a right to wish to Wake Up. Do I rely too much on outside conditions to wake me. Where is the alarm clock within myself which I have wound up. Do I depend too much on something from the outside waking me up, or is there within me a real wish which I say I have wound up like a Bobbinkandelnost, which can go off at the right time.

When is the right time for me to make an attempt regarding Work: In the quietness of

standing still, looking back and seeing the future, making the future more valuable to me for my own growth. How can I have God remind me. By—how will I say—telephoning me, am I sure that He has the right number. Maybe I've moved around a little bit, and the telephone exchange has changed. Have you talked to God about it; to tell Him where you are, what you are planning to do, where you are going to live so that He won't forget you?

In that kind of a state of oneself there is an entire different ... an entirely different change within you. Because you walk then in a different way, expecting something because you have made the attempts first to prepare yourself in case God would call. Can you expect such a telephone call at three o'clock? Can you set aside within yourself the time of expectancy; of wishing then at that time to be Awakened, to be reminded of your, I call it a 'duty': Partkdolg Duty—that is, that what you wish to do for the sake of growth, of growing up, of becoming a Man ... to behave like a Man? And using the future of unconsciousness constantly in a conversion process to make the past of unconsciousness, make it into the future of Consciousness.

I say I walk 'differently.' Because when I go to bed and I know that there is going to be an alarm clock, I sleep with that in mind. I sleep with the possibility, as I said yesterday, that around a corner there is something. I said yesterday, also: "But, the corner is never there." I make the corner by winding up my own alarm clock. When will it run off ... when will it actually Wake me Up: When there is within me a desire of understanding first what I am, and the realization of that what I am is not becoming to a Conscious and Conscientious Man.

About such thoughts, you must think. You must have them constantly with you; and if not constantly, at least every once in a while. When we talk about going through the year with Gurdjieff and you have a quotation in the morning, that is a good time; because then you wind up that alarm clock for the day, and I hope that at certain intervals it will actually make a sound. The alarm clock is in your Conscience. You wind it up by means of certain instruments which have to be set in motion, converging on your Conscience. You have to use forms of behavior sometimes; sometimes quite superficial, but all of them having a meaning for you to reach further than the surface; and reaching, then, within you to help to wind up that clock and keep it wound up, that is the state of expectancy. To be, as Orage used to call it, 'hot' under the 'collar,' that is way up close to your throat, almost ready to pronounce to the world that you wish to Work on yourself. Of course, you don't have to do that. You don't have to tell others. You tell your

Conscience *within* you that you wish to Work, that you wish that alarm clock to be there to help you *then* to Wake Up.

And when Awakened, you just take the cover off your bed and you expose yourself to the cold. That is a symbol that was used by Kierkegaard. How to Wake Up, it is that kind of a thing that comes within one when the first sound of an alarm clock starts to strike: That you hope that then you will remember why you are alive. And a prayer for a Man is that he asks God to give him that kind of strength; and sometimes when God gives it, it is grace which comes from Him simply because you are alive, and that recognition of your aliveness and the realization of that what is life within you, is in correspondence with that what exists in the totality of the universe.

It is beautiful when one can Wake Up. You must wish for it. Without a wish you will never Work. But if the wish is there, your world will be much more filled. Don't leave emptiness empty. Great Nature does not like you to be empty. You have to be filled. With that openness, God will fill you.

Again, towards Gurdjieff. It is to some extent an explanation of last night.

I hope you have a good afternoon.

To Gurdjieff.

End of tape